

47-5  
4

No. 945-

SOCIETY

*C.A.*

of

INQUIRY ON MISSIONS,

AND

THE STATE OF RELIGION

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

Case, ..... *I*

Shelf, ..... *7*

Book, ..... *No.*

Loc. of Rev-  
on Missions-  
145- C. A.

Handwritten text, possibly a signature or name, written in cursive script. The text is faint and difficult to decipher, but appears to be written in dark ink on aged paper.





Digitized by the Internet Archive  
in 2015

THE  
AMERICAN  
BAPTIST MAGAZINE.

---

---

Vol. 12.

June, 1832.

No. 6.

---

---

THE GOLDEN BALANCE.

We have often heard, with interest, of the beneficial effects produced in Burmah by means of Tracts, and have felt a desire to see some of the messages of mercy now in circulation in that land. This desire has at length been gratified. Four tracts in the Burman language, the first three, written by Mr. Judson, and the fourth by Mr. Wade, with English translations by their Authors, have been received. They are highly interesting as specimens of the weapons used by our missionaries to break the shackles of idolatry, as being adapted for distribution among a people differing from ourselves in their views, feelings, associations, and habits of thought. Our Christian friends will be much entertained with "The Golden Balance," Tract No. 3 of the series, which we have selected for publication this month; a Tract, valuable not only as showing the means employed to awaken the attention of idolaters to the religion of Jesus Christ, but for the information it communicates, and as exhibiting the divine excellence of the inspired volume, compared with heathen scriptures.

In the time of the prophet Elijah, a thousand years before the manifestation of the Lord Jesus Christ, the Israelites were divided, some worshipping the Eternal, and some worshipping the god Baal. Upon this, Elijah taught the religion of the Eternal, in an assembly of priests and people, and said, "Ye men of Israel how long halt ye between two opinions? If the Eternal be God, worship him; but if Baal be God, worship him." In like manner the teacher desires to say, Ye Talings and Burmese, how long halt ye between two opinions? If the Eternal be God, worship him; but if Gaudama be God, worship him.

If we desire to know which of two religions is the true one, there is a way of knowing. How shall we know? *The excellent is the true.* The king for instance is the most excellent. If we found a person more glorious than him, whom we had esteemed the king, we should have to conclude, that he whom we had esteemed the king, was not the king, but only a tributary prince, or perhaps a rebel; and that the more excellent personage only was the king. So in the case of God—the Supreme, the most excellent of beings,

only deserves to be called God. If we should find a being greater, or more excellent than him whom we have esteemed God, we must conclude that he, whom we first esteemed God, is not God, and that the greater, the more excellent being alone is God. In regard to the law of God, and the ministers of God, the same mode of reasoning holds good.

If, therefore, we desire to know whether the religion of Jesus Christ, or the religion of Gaudama is the true one, we must first inquire which has the more excellent God.

Do you think that Gaudama is the more excellent, who was possessed of divinity forty-five years? Or is the Eternal the more excellent, who is possessed of divinity without beginning or end, through the endless duration of successive ages?

Do you think that Gaudama is the more excellent, who being in time past, by his own nature, a sinner, and subject to transmigration, has been a quail, a monkey, and all other brute creatures; has suffered hell beyond all calculation; was obliged to perform the greatest austerities to expiate his sins in a small degree; and though at last, for a little time, he obtained divinity, could not get free from the consequences of his own sin, but had to endure the sixteen great results of guilt, even while he was deity? Or is the Eternal the more excellent, who through the eternity that is past, has never been a sinner, or done evil, or contracted guilt, or transmigrated, but has been uninterruptedly, simply, uniformly possessed of all the attributes of God?

Do you think that Gaudama is the more excellent, who, while enjoying the wealth of Deity, was subject to illness, and became old; and at the age of eighty, the time of his death being come, could not protect his own life, but died? Or is the Eternal, the more excellent, who through time present, past, and future, is never subject to illness, old age, or death; but being possessed of endless life, enjoys without intermixture of misery, the pure wealth and happiness of Deity?

Do you think, that Gaudama is the more excellent, who, being afraid to encounter the results of guilt, and in order to avoid them, forsook the whole creation, and destroying his own body and soul, plunged into the utter perdition of Nig-ban, whence through all future ages he will never emerge to life; where he can confer no favor, can save no creature, can enjoy no happiness, and cannot ever come to light, or ever-more appear? Or is the Eternal the more excellent, who, being possessed of an eternal nature, exists unchangeable, indestructible, through endless ages?

Do you think, that Gaudama is the more excellent who though his disciples have promoted him to the supremacy, was of the race of the Hindoos' black Ku-lahs\* within the sixteen coun-

---

\* The strength of this piece consists in ascribing nothing to Gaudama and his religion but what the Burmese generally know and acknowledge, though some of the expressions are rather more plain and glaring than they are accustomed to. The position, however, that Gaudama was a black Ku-lah, is one exception; and it has been adopted because of its peculiar force, the Burmese all feeling that the black Ku-lahs are inferior to themselves, and because though the position is rather new and startling, it is seldom objected to, and never disputed.



tries of India, not the best, but rather a degenerate part of this, the Zam-poo-deep continent, which itself is not the centre and crown of the universe, but situated below the twenty superior and the six inferior heavens, at the edge of the universe, a vile region, full of iniquity, and inhabited by dark sinners? Or is the Eternal the more excellent, who, in virtue of his own nature, is the Supreme God, dwelling in the highest heaven, the summit of the universe?

Do you think that Gaudama is the more excellent, who was possessed of no creative power, but when his disciples inquired about the origin of creatures was obliged to say, that the beginning of transmigratory existence did not appear; who, not to speak of the worlds that are past, appeared as God when this world had been long extant, who, though appearing as a god, had no sovereign authority, but was merely a teacher of religion, with no control over other creatures, with no control over his own life, unable to cope with the king of death but obliged to follow at his call, and who was the subject of fate from his mother's womb, through his whole existence? Or is he the more excellent, who, being the Creator of all worlds, and all beings, is the Lord of life; and who, seated on the summit of heaven, the throne of Deity, rules and reigns throughout universal nature, the controller of fate, the monarch of futurity, the Eternal God?

Do you think that Gaudama is the more excellent, with whom Kau-ku-than, Gau-nah-gong, Kah-thah-bah, and many great devotees that have past, numerous as the sands of the Ganges, can compare, and with whom an innumerable multitude of devotees that are yet to come, will be able to compare? Or is the one sole Eternal the more excellent, with whom there is none comparable, in time present, past, or future, but who is without a rival, transcendently superior to all beings?

Do you think that Gaudama is the more excellent who died saying, I will take Nig-ban, but gave no proof that he did so; of whose death there were many witnesses, but of whose taking Nig-ban there are none, and who from the day that his breath stopped to the present time has never been able to give any sign or proof that he has actually taken Nig-ban, and is not in confinement for transgressing against the Eternal God? Or is Jesus Christ the more excellent, who, though possessed of divine nature, assumed human nature with the name Jesus Christ, in order to save creatures; who, while free from sin himself, laid down his life to expiate the sins of others, rose again from the dead on the third day, and having showed himself for forty days, ascended to heaven, his original abode, in the presence of his disciples with his holy spiritual body; and who instantly despatched two angels with a celestial communication to his disciples, that as he had thus visibly ascended, he would again descend, and thereby gave credible proof, that he is now actually in the summit of heaven?

Do you think that the substitute of Gaudama is the more excellent a lifeless, soul-less idol or pagoda? Or is the substitute (agent) of the Eternal the more excellent, who imparts the celestial conception, the second birth, and dwells in the hearts of his disciples,

dispelling doubt, revealing truth, and producing holiness and joy; the third in the three, the Father, the Son, and the Holy Spirit, who unitedly are the one God—the inward witness, the spiritual guide, (comforter,) the Divine Spirit?

O ye Talings and Burmese! If ye desire to know which of these two Gods is the more excellent, only open your eyes and look.

Let us now proceed to compare the two systems of law.

The fundamental commands of Gaudama are five, viz: Kill not. Steal not. Commit not adultery. Lie not. Drink not intoxicating liquor. Do you think that such a defective system is the more excellent whose commands relate only to outward deeds and words, but not to the thoughts, remove not the root of sin, and comprise not all other commands? Or is the perfect law the more excellent, which says, Love God with all thy heart, and love others as thyself, commands which take cognizance of the thoughts, effectually strike at the root of sin, and comprise all other possible commands?

Which is the more estimable to sinners, a punishing system, or a pardoning system? Do you think that the system is the more excellent, which says, As the wheel follows the track of the ox, so punishment follows sin, and whoever sins, it is his concern? Or is the joyful news of the gospel the more excellent which reveals the grace of the Lord Jesus Christ, the Son of God, how he pitied mankind, and took their place, in order to make atonement for their sins, and laid down his life for all who would believe?

Since the most excellent system of religion will impart the most excellent benefits, let us inquire which system imparts the more excellent benefits, the system of Gaudama, or the system of Jesus Christ.

Do you think that the benefits imparted by Gaudama's system, the happiness enjoyed by men, Nats and Brah-mahs, the more excellent, characterised as it is by "mutability, pain and inanity," and therefore not permanent, not free from sin and guilt, but tending merely to increase the heat of hell fire? Not to speak of ordinary happiness—do you think, that the superlative happiness of Tah-wa-ting-thah, the world of Nats, deserves to be called excellent, happiness which the Nats and the Nattesses enjoy four months in the year while surrounding the Pen-lay-ka-that tree sprawling about in a state of intoxication? O ye Talings and Burmese! If ye desire to be intoxicated four months in the year, around the Pen-lay-ka-that tree, and afterwards pass through the four states of punishment, be diligent in performing the religious offerings and duties, prescribed by the law of Gaudama; or if not so disposed, do you think the other benefit imparted by Gaudama's system is the more excellent, the benefit of Nig-ban, which consists in that frightful discreditable annihilation which one attains, who being wearied of worldly enjoyments, and afraid of the fire of hell, desires to kill not the life of his body, merely, but the life of his soul; and not satisfied with temporary death, but eagerly coveting permanent death, performs the duties of Rahandah, and becomes lost in the utter

perdition of Nig-ban, where, being lost, he knows not that he is lost, and therefore derives no benefit, and can never make his appearance again through endless ages ?

In regard to the benefits imparted by the system of Jesus Christ, his disciples are not only (as mentioned above) freed from the punishment of sin, and all the results of guilt, but in the next state they instantly come into the presence of God, in heaven, where perfectly performing the commands of holiness, which require them to love God with all the heart, and to love others as themselves, and placed beyond the possibility of a change as it respects their pure and holy nature, they drink the nectar of immortality, become exempt from illness, old age, death, transmigration, annihilation, and all other evils, and being possessed of "immutability, pleasure and substantiality," enjoy permanent, celestial happiness through the successive ages of endless duration. And is not this happiness the most excellent of all ?

As to religion in general,—does that religion appear to be true, which receives the approbation, and praise, and support of those who are thieves and robbers, those who are intoxicated with worldly wealth and fame, those, who relying on their official authority, are full of pride, those who wallow in the mud of lust, those who seek their own profit only, destitute of truth and virtue ; and, in a word, all classes of time-servers ? Or does that religion appear to be true, which receives the approbation, and praise, and support of those only, who comply not with the desires of the flesh, follow not the customs of the world, avoid all sin, and delight themselves in upright, holy conduct ?

Does that religion appear to be true, which could subsist only under the patronage of worldly government, and being unable to sustain persecution, perished out of all the sixteen countries of India ; and subsequently in foreign countries, can subsist only by means of the authoritative protection of kings ? Or does that religion appear to be true which endured the persecution of successive governments for three hundred years after the era of its founder, but incapable of being destroyed, continued to increase by the power of God, and down to the present time proves to be able to sustain itself independent of secular support ?

Does that religion appear to be the more excellent which has been gradually declining, is now near extinction, and will ere long become utterly extinct, even as Gaudama himself has attained the extinction of Nig-ban ? Or is that religion the more excellent, which from day to day has been increasing, and at the present time, in the near approach of the millennial era, when the disciples are making extraordinary efforts, is beginning to take root in the various countries where it had not been previously established, and will eventually overwhelm and sweep away all other religions, and be established throughout the whole world, and endure forevermore, even as Jesus Christ cannot become extinct, but will endure forever ?

Since Scriptures that are really excellent will be furnished with credible testimony, let us inquire whether the Scriptures of the Bee-ta-gat are furnished with credible testimony, or the Scriptures of truth.

Do you think those scriptures the more credible which were written by men who were not the personal disciples of the Lord of the Scriptures, nor even contemporary with him, nor even acquainted with his disciples, nor even acquainted with those who were acquainted with them, but appeared four hundred and fifty-eight years after the Lord of the scriptures was no more? Or are those Scriptures the more credible which were written by the personal disciples of the Lord of the Scriptures, according to what they saw with their own eyes, and heard with their own ears?

Do you think the words of those persons the more credible, who in the affair of writing their Scriptures, obtained worldly fame and worldly profit? Or are the words of the twelve apostles, the more credible, who in the affair of writing their Scriptures, endured, one after another, persecution and death?

Do you think that the Bee-ta-gat is credible, which contradicts the testimony of eye-witnesses who cross the seas? Not to discuss many points let us touch upon four.

Is the Bee-ta-gat credible, which asserts that the *Zam-poo-deep* (the Eastern) continent is 10,000 yoo-ja-nas across, when the ships of England, France and America have repeatedly encompassed it, and ascertained beyond a doubt that its length is 600 yoo-ja-nas only, and its breadth 350?

Is it credible that there is in the centre of India, a Banyan Tree replete with all the wonders which are stated in the Bee-ta-gat, when the English rulers who now control the sixteen countries of India, from Arracan and the Ganges on the east, to Persia and the Indus on the west, have never in searching and rummaging all the towns and villages, and spots of the whole country discovered any such wonderful Banyan, or even heard of it?

Do you think the Bee-ta-gat credible, which states that the *Eugenia* tree (on the northern side of the Eastern continent) to be one hundred yoo-ja-nas in height; double the distance between Rangoon and Ava, when Russian and other vessels are continually passing from place to place, on the northern side of the *Zam-poo-deep* continent, and have never discovered any such wonderful tree or even heard of it?

Do you think the Bee-ta-gat credible, which describes the *Myanmo* Mount and the four great continents, when there are before our eyes two great continents, western called America, 700 yoojanas long and 250 broad, and the eastern called *Zam-poo-deep*, 650 yoo-ja-nas long and 350 broad?

Do you think the Bee-ta-gat credible, which describes the seven encircling seas, and the seven encircling mountains, and a great many other strange things to make people wonder, when ships on arriving under the North Star find no *Yoo-zan-do* mount, descry

no Myen-mo mount, nor any thing extraordinary, nothing being there but the little island of Spitzbergen? \* Or are the Scriptures of truth credible, which contain nothing that is contradicted by present testimony?

In comparing the two orders of the priesthood, we will, for fear of being tedious, touch upon three points only.

Do you think those teachers the more excellent, who examine not other Scriptures, who know not whether their religions are better or worse than their own, who do not even know how many prevailing religions there are in the world, who have neither travelled in foreign countries, nor listened to foreign intelligence, but cherishing the idea "many lent much wisdom," obstinately hold the religion of their ancestors, and though apprised of the superiority of another, reject it perforce? Or are those teachers the more excellent, who depend not on the religion of their ancestors, regard not their own character, fear not to be called heretics, but search for wisdom, and examine various religions, rejecting the false and choosing the true?

Do you think those teachers the more excellent, who, full of pride, exalt themselves above other people, applying the superior personal pronoun to themselves, and requiring others to do them homage; and address them by divine appellations? Or are those teachers the more excellent, who, though they know the truth, are penitent and humble?

Do you think those teachers the more excellent, who, while they say with the mouth that they love and pity their fellow creatures, not only never go to foreign countries to propagate their religion, but never preach even to their own countrymen, but only when they are respectfully invited, and paid, in religious offerings, the wages of preaching; and who, when they do preach, display no strength of mind or power of eloquence, but repeat like a parrot what they have committed to memory? Or are those teachers the more excellent, who, from motives of love and compassion, forsake their own country, and pass to foreign lands, where, having labored to acquire a new language, they lift up the lamp of truth among a people dwelling in darkness, and though that people untouched by gratitude, revile, contradict and persecute them, are yet not discouraged, but go about from place to place, alluring and persuading to salvation those who can be saved; and who, though their hearts are ready to break at the remembrance of their own country, and their country people, yet flinch not, retract not, but spend their whole life unto death, in the foreign country actually laying down their lives not for their own profit, but for the profit of others?

O ye Talings and Burmese! If through fear that your dark neighbors will revile you, you dare not open both eyes, do pray open one eye the breadth of a hair, and from pity to yourselves, take one look.

---

\* It is generally understood by the Burmese that the North Star is suspended over the pinnacle of the celestial palace, in the centre of the Myen-mo Mount.

“THE ORIGIN AND HISTORY OF MISSIONS.—Containing faithful accounts of the *Voyages, Travels, Labors and Successes* of the various Missionaries, who have been sent forth to evangelize the heathen; compiled from authentic documents; forming a complete Missionary Repository, illustrated by numerous engravings, from original drawings made expressly for this work. To be issued from the press in fourteen successive numbers—part of the first numbers to constitute the first, and the remaining numbers the second volume. By the Rev. THOMAS SMITH, minister of Trinity Chapel, London, and Rev. JOHN O. CHOULES, A. M., Newport, R. I. In two volumes: Boston, published by S. Walker, and Lincoln & Edmands. 1832.

The cause of missions is evidently acquiring importance. The period is rapidly approaching when the attention of the whole human race will be directed, not towards battle fields, and the conquests of heroes, but towards the exertions of christians and the triumphs of the gospel. Then will men have turned away from the histories of nations, to contemplate the origin and progress of that kingdom which is not of this world. At that day, if not now, will the services of persons who embody and publish records of christian efforts and success be duly appreciated. We are apprehensive, however, that many of our Lord's professed disciples of this age, though one of inquiry and action, are disposed to neglect informing themselves relative to those movements deeply interesting to the inhabitants of heaven; and we fear that they will continue to deprive themselves of much enjoyment, and to live accomplishing but little good, in consequence of not becoming acquainted with the benevolent operations of the present day.

Said one of our missionaries, who has long been in the field of labor, “I am fully persuaded that the only reason why all the dear friends of Jesus in America, do not come forward in the support of missions, is mere want of information.” Convinced as we are, of the correctness of this remark, every attempt to enlighten the minds of the people on the subject of missions, has been gratifying to us: especially have we rejoiced in view of the prospect of having a work furnished, “which though moderate in its limits, and accessible to all ranks by its mode of publication, may form a repository of missionary intelligence, and present a sort of panoramic view of those various societies, which, differing from each other in names and forms, resemble the separate bodies of cavalry, infantry, and artillery, in a great army, all of whom are subjects of the same king, all arranged under the same banner, and all opposed to one common enemy.” Such is the work, whose title page stands at the head of this article. We were prepared to expect that this would be a very valuable publication, and from our acquaintance with the first number which has been issued, we feel confident that our expectations will be fully answered. The printing, paper and embellishments of this number are excellent; the matter is highly interesting, happily arranged, and communicated in a pleasing style.

It has indeed high claims upon the Christian public, and we sincerely hope that it will be extensively read. Our limits forbid at this time, a further notice.

THE SEVENTH TRIENNIAL CONVENTION for missionary purposes was held in the Oliver Street meeting-house, New York, beginning on the 25th day of April, 1832. Rev. *Spencer H. Cone* was elected President, and Rev. *H. Malcom* re-elected Secretary. There were present 122 delegates. The highest number present at any former Convention was 72. The session was peculiarly harmonious and important. The operations and funds of the Board have never been so greatly blessed as at this time. Several of the spontaneous addresses before this Convention were heart stirring, and showed how powerful is an extemporaneous appeal, when the subject is felt and understood by the speaker. Tears dropped from many a veteran's eye, when *Burmah*, *Africa*, *France* and our *Western frontier* were depicted as the scenes of missionary labor, and the things, which had been done, or were to be attempted, were rehearsed in the ears of the warm hearted band, which had come up on this great occasion. The meetings for devotion were attended in a spirit of humility, ardor, and love, which seemed to indicate that the divine blessing was about to be poured out on the Convention, in a still higher degree.

The next Convention is appointed to be held in the city of *Richmond*, Mr *Cone* to preach the sermon, and in case of his failure, Mr. *Mauly*. As the proceedings of the Convention will be published at large, and will be sent by the Secretary into every part of the country, we deem it sufficient to give place here, to the Secretary's report, a valuable document, which we hope will be carefully read.

### REPORT OF THE BOARD.

It is with profound gratitude to God, the Board review the three years which have passed away, since they last met their brethren of the Convention. Within that time, important changes have occurred, highly auspicious to the charge entrusted to them, and well calculated to animate christian zeal and effort to carry the gospel into every Pagan land. The measure of patronage afforded to the enterprise at home has greatly increased.—Information, as to the duty and practicability of *Foreign Missions*, is more widely diffused. The number of persons actually engaged in labors abroad is trebled; so that, in all respects, they feel themselves called upon to say, to the praise of God, "hitherto hath the Lord helped us."

The particular facts from which they draw the above conclusions, especially so far as the last year is concerned, will be found in the following report, commencing with transactions abroad.

#### RANGOON.

This is the oldest seat of *Missionary labor* in the *Burman empire*, and is under the immediate charge of Mr. *Judson*; though at the date of our last intelligence, he had removed to *Maulmein*, to superintend the press during the absence of Mr. *Wade*; and Mr. *J. T. Jones* had taken his place at *Rangoon*.

Under the impression that the health of Mr. *Judson* was failing, the Board invited him to return for a season to his native land, believing that such a tour would be serviceable, both to him, and to the objects of the Mission in this country. To this invitation he returned the following reply. "I am happy to inform the Board, that my health, which was rather impaired some time ago, is now quite good; so that I should not feel justified in accepting their invitation to return home. At the same time, the kind feeling which dictated the invitation, and the affection, though undeserved, which breathes in every line, have made an indelible impression on my heart. I must confess, that in meditating on the subject, I have felt an almost unconquerable desire to become personally acquainted with my beloved patrons and correspondents, the members of the Board; as well as to rove once more over the hills and vallies of my own native land, to recognize the still surviving companions of my youth, and to witness the wide spread and daily increasing glories of *Emanuel's kingdom*, in that land of liberty, blest of Heaven with temporal and spiritual blessings above all others.

However, I anticipate a happier meeting, brighter plains, friends the same, but more lovely and beloved; and I expect soon to witness, yea, enjoy that glory, in comparison of which, all on earth is but a shadow. With that anticipation, I content myself, assured, that we shall not then regret any instance of self-denial or suffering endured for the Lord of life and glory."

On this decision, comment is unnecessary. However grateful it would have been to the feelings of the friends of Missions in America to see and converse with one so familiar with the state of the heathen, all will rejoice that his health is such as to render it unnecessary for him to leave his post.

Immediately on his return from Prome the last year, he resumed the work of translation, which had for some time been suspended, if not given up. Indeed we know, that having carried through a translation of the New Testament with great labor, and prepared a compendium of the Old, Mr. Judson would gladly have devoted the remainder of his life to *preaching the word*.

But in compliance with the wishes of the Board, who attached much importance to his efforts in this department, he again set himself down. As the fruit of his toil, we now have Genesis, the first twenty chapters of Exodus, Psalms, Solomon's Song, Isaiah and Daniel, in Burman. To this successful beginning will be added the rest of the Old Testament, as soon as circumstances shall allow.

Apart from this great work which of itself is exhausting to the spirits and strength, Mr. Judson has performed a large share of ordinary labor. Many have flocked to his dwelling to inquire respecting the new religion, who have been received by certain native disciples appointed for the purpose, and only those of a hopeful character admitted to his private apartment. "But notwithstanding this arrangement," he says, "I am interrupted above half my time. People find their way to me from all parts of the country, and some I trust return with that light in their heads, and that love in their hearts, and that truth in their hands, which will operate as a little leaven until the whole is leavened." Besides what he has seen in this way, his morning walks have been converted into opportunities for distributing tracts and holding free conversations with any whom he might meet. He went forth with the rising of the sun, and at first, gave away fifteen or twenty tracts each day, but the demand increased till it amounted to an average of seventy. On some occasions, when large numbers of the people were assembled, he spent more time among them, as at the great festival of Shway Dagong, during which he distributed nearly ten thousand tracts, giving to none but those who asked. He says, "I should have given away double the number, had the supply been sufficient. But Br. Bennett cannot, single handed, answer all the demands we make upon him from different quarters." It was at a season like this, when the wants of the perishing multitude were fully uncovered before him, and his own inability to provide for them pressed heavily on his spirit, that he gave utterance to the following sentiments: "May God forgive all those who desert us [do not afford us help] in our extremity. May he save them all. But surely if any sin will lie with crushing weight on the trembling soul when death draws near, if any sin will clothe the face of the final Judge with an angry frown, withering up the last hope of the condemned in irremediable, everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of ten millions of immortal beings, who by their darkness and misery, cry day and night, Come and save us, for we are sinking into hell."

In the absence, however, of American fellow-laborers, of which Mr. Judson in the above extract principally complains, the native disciples have been employed with much advantage. Some of them are well qualified to meet opposers, combat their prejudices, and suffer their



contradictions. Of this character is Moug En, who, though naturally irritable, has been transformed by grace, and enabled to bear with great meekness the floods of abuse which are often poured upon him. He is happily adapted to converse with promiscuous visitors at the mission house, in which service he excels, and takes obvious pleasure. Others have made extensive excursions for the distribution of tracts. Moug Shway-doke has ascended the Laing river, which breaks off from the Rangoon outlet, a little above the Rangoon, and passing through a populous part of the country, joins the great river at Ting-dau, below Prone, a region where the word of life was never before published. Moug Tsan-loon has visited the neighborhood of old Pegu, on the east, and Moug Shway-too, the large towns of Patanau and Bassien on the west. The result of these joint labors, must, in the end, be such as the friends of missions anxiously desire, and even now the effects are apparent in the spirit of investigation which they have excited. Mr. Judson says "The most prominent feature in the mission is the surprising spirit of inquiry, that is spreading every where through the whole length and breadth of the land. I sometimes feel alarmed—like a person who sees a mighty engine beginning to move, over which he knows he has no control." Although we cannot foresee precisely the course which things will take, it is not too much for us to hope, that truth which is mighty, will prevail. For a time, the fear of government and of family connexions, may retard some who would otherwise avow themselves openly on the part of Christ, but as light and faith increase, every obstacle will be surmounted. Seven, during the last year, professed faith in the Redeemer, and every new accession will diminish the difficulties in the way of those who are to follow.

The present number of the church is thirty.

#### MAULMEIN.

Had the labors at this station been performed through the year by the same persons, they would be more easily described, and better understood than at present; but afflictions, in some of the older missionary families, have occasioned unavoidable changes. At the close of our last Report, Mr. Boardman was in the temporary occupation of the place. He did all that any one under his circumstances could, and more than most men would have attempted. He examined proofs from the press, preached to the native church, and once a week, at least, to the English, till he was compelled by weakness to perform all these services lying on a couch. At this stage of his decline, the physician directed him to abstain from all effort, and Mr. Wade, who had been at Rangoon, returned and took all the responsibilities of the station upon himself. This was a necessary relief to Mr. B. but an onerous service to Mr. Wade. He "preached six times a week in Burman, and three in English, read all the proof sheets, and corrected the works of two Burman copyists, besides many occasional duties; nor had he any American associate, except Mr. Bennett, who was fully occupied with the press. A complication of toils, so arduous, Mr. W. continued to sustain, from August till the 27th of November, when Messrs. Kincaid and Mason, with their families arrived. This proved, as was anticipated, a joyous occasion. 'You can hardly conceive,' says Mr. Wade in a

---

*Note.*—As the words Moug, Ko, Mah, &c. frequently occur in the letters and journals of the Missionaries in Burmah, our readers may be pleased to be informed, that the Burmans prefix to the names of individuals titles like the English, Mr., Mrs., Miss., &c. to distinguish the sex and age.—Moug denotes a young or middle aged man; Ko, an elderly man; Oo, an old man; Mee, a girl; Mah, a woman of some respectability; May, an old woman.

letter to the Board "what pleasure we felt in welcoming our new missionaries to this heathen land." Arrangements were immediately made for a division of labor, in a way best adapted to efficiency and the attainments of the general objects of the mission. Mr. Mason had been recommended, when leaving home, to join the station at Tavoy, and with as little delay as practicable, he repaired to it. Mr. Kincaid procured a teacher, and commenced the study of the language, at the same time assuming all the duties connected with the English department. He preached twice on the Sabbath, and once at least during the week, to such of the army as were disposed to attend. Mr. Wade, finding himself unable, before assistance arrived, to do as much for the heathen at large as he had been accustomed to do when occupying a zayat, employed native disciples to teach them and distribute tracts. Among these was Ko-Myat-Kyan (brother to the native Chief) who, from his first conversion evinced the genuine spirit of an Evangelist. This man interested himself particularly in the welfare of the Karens, and was accordingly sent among them. He visited numerous villages up the Gyaing, and returned with a favorable report. Mr. Wade was disposed to examine for himself the ground which had thus been explored, and to take with him Mr. Bennett, who needed relaxation after the numbing fatigues of a year in the printing office. Every preparation being made, on the 25th of January, 1831, they commenced their tour, and were absent fifteen days. They found many of the Karens disposed to listen to the gospel, and some anxious for the establishment of schools among them, that their children might be taught to read. At one place, about one hundred miles up the river, the inhabitants of two or three villages requested them to tarry, and united in preparing a temporary zayat for preaching. The brethren consented to spend the sabbath. Several hopeful inquirers presented themselves, the fruit of Ko-Myat-kyans labors. Several others, who had exhibited hopeful appearances, and for a time abstained from idolatrous worship, confessed the circumstances under which they had returned to it. It seems that during the rainy season, many among them fell sick, and having no knowledge of medicine, they relied entirely on their prayers to the "Eternal God" to heal them. As this did not succeed, they returned again to the worship of demons. On this subject, Mr. Wade observes: "Let a teacher be provided with a few of the most important medicines, and have some skill to use them, and let him administer to the sick, as well as preach the gospel, and there is reason to believe that their superstitious confidence in demons would be easily overcome."

Still further up the river, five or six days journey, the Karens had heard of the gospel, and received some tracts; and though there were but few that could read, yet as there were not tracts enough for all, they cut them into pieces, that they might have a few lines of the sacred writings to keep in their houses.

Soon after the brethren returned, our missionary, J. T. Jones and family arrived. They reached Maulmein February 17, and met with a no less cordial reception than those who preceded them. Mr. Jones procured a teacher, and commenced the study of the language. A month only passed away, before Mr. Wade resolved to return to his Karen field, and take Mr. Kincaid with him, Mr. Jones, in the mean time, conducting the English services at home. The second tour was more interesting than the first. Ko Myat-Kyan and two other native Catechists accompanied the Missionaries. They reached the upper villages, so called, probably not less than two hundred miles from Maulmein, and preached the gospel at many places on both sides of the river. At one place the people offered gladly of their means for erecting a zayat, which we presume, will become a permanent seat of evangelical operations.

The result of the two visits, in conjunction with the previous labors of native brethren, has been the *formation of a Karen Church*, consisting of *fourteen* members. On leaving them to return, Mr. Kiucaid remarks: "The Karens are a truly interesting people. They are more mild in their manners and more industrious in their habits than the Burmans; and though they are without fixed religious principles, they are not without superstition. They attribute every evil they experience to the Nats, [demons], whom they propitiate by offerings and sacrifices of various kinds."

Immediately after this excursion, Mr. Wade adopted measures to extend his efforts among the native population at Maulmein. He erected a new zayat, in an advantageous position, on the mission premises, and commenced worship in it. Around this the people would gather of an evening, and listen to the gospel, even when they would not presume to enter. Some were impressed, and others hopefully converted. Of the latter, seven came forward, between April 26 and May 29, and made a profession of religion; making the whole number added to the native Church, for the year ending June 1, 1831, twenty. Considering the disadvantages under which the mission has labored for want of zayat preaching—the strong prejudices of the people, and the violent opposition which all have to encounter who embrace the truth, the increase is great. With many the struggle is severe. A young man of excellent character and promise, among the last baptized, no sooner submitted to the self denying rite, than he was reviled and driven from his home by persecution. Such an ordeal, however, tends to keep back the insincere, and insure the stability of those who connect themselves with the church. It is probably to be attributed to this, that the instances, of apostacy among the converts, notwithstanding their former ignorance, are as rare as in better informed communities.

During the month of May last, the state of Mrs. Wade's health, which had for some time been on the decline, became alarming. Her physician decided, and all the missionaries concurred, that a voyage at sea, was the only means which promised to relieve her. With great reluctance she consented to the measure. Mr. Wade, being himself indisposed, agreed to accompany her. They embarked as soon as an opportunity presented which was July 9th, for Calcutta. On their passage, they were overtaken by a storm, and threatened with the immediate loss of their lives. The ship sprung a leak,—the sand ballast choked the pumps, and the sails were riven. But Providence interposed, and conducted them safely to Kyouk Phyoo, a port on the Arracan coast. Here they were received by Col. Wood, commander of the forces in that vicinity; who welcomed them to all the accommodations of his family. The sea air and change of situation proved highly beneficial to Mrs. W. They spent a few weeks, and finding her health improved so fast they relinquished the purpose of proceeding further, and returned to Maulmein. It must be viewed as a special indication of divine favor, that these indefatigable missionaries were restored so soon to their labors. Their absence from the station would be felt and deplored at any time, but especially when the number was so small, of those who had acquired the language, and could speak to the heathen.

The period, however, spent at Kyouk Phyoo, was not lost, but turned to the best account. The town is new, healthy, and in the neighborhood of numerous villages. The inhabitants are Muggs, and speak the Burman language. To them the native brethren who accompanied Mr. Wade, addressed the gospel, and were received gladly. It is not improbable that this place may soon be occupied as a missionary post, with great advantage.

## ENGLISH DEPARTMENT.

This department of Christian effort, has received more than ordinary attention within the last year, and has exhibited the most cheering results. Mr. Kincaid, on his arrival, took the pastoral charge of the church; and during the residence of Mr. Jones at Maulmein, he was aided by him efficiently in the discharge of his duties. These brethren deemed it a privilege, while acquiring the language of the heathen, and preparing to address them, to find a field which they were already qualified to enter, and cultivate to advantage. The soldiers seemed no less gratified to witness the unusual attention paid to their interests, and came out to meetings in larger numbers than ever. The consequence was, that the place in which they assembled, would not contain them. A new and commodious house of worship was therefore erected, and when completed, was generously paid for by captain Moore, and other officers of his Britannic Majesty's 45th Regiment. On the assemblies convened in this chapel, God has poured out his Holy Spirit; converts have been multiplied, and backsliders reclaimed. The Church has increased from fourteen to thirty five members, and at the date of the last baptism, reported July 17th, the work was still in progress. Two sabbath schools, one for males, the other for females, were established among them, under the superintendence of Mrs. Jones and Mrs. Kincaid, and were for the time well attended.

## PRINTING ESTABLISHMENT.

The Board have been unwearied in their measures to perfect and give efficiency to this establishment. According to expectation, Mr. Oliver T. Cutter embarked with his family on board the Ship Gibraltar, of Boston, October 12th, 1831, bound to Calcutta. He has not yet been heard from, but has doubtless arrived. He is to aid Mr. Bennett. He took with him a second press, the gift of the Oliver Street Church, in the city of New York. A third printer, Mr. Royal B. Hancock, is now under engagement to join this department with as little delay as possible.

He will carry out two additional presses, one, presented by Rev. Ebenezer Loomis, of New York, the other, by the late lamented Jonathan Carleton Esq. of Boston. Besides a thorough acquaintance with the art of printing, Mr. Hancock has acquired a knowledge of the stereotype business, and procured the principal materials necessary for the establishment of a Foundry, as soon as he shall arrive at Maulmein.

The types, which were some time deficient, have with much labour and attention been prepared at Calcutta, under the eye of William H. Pearce. In a recent letter to the Treasurer, he expresses his conviction that the fount is now complete and ample for an edition of the New Testament.

From the above facts it appears that we are rapidly approaching a consummation long desired by the friends of Burmah. The power which the press is capable of wielding over the millions of that country is no longer doubtful. The people *will* read when the truth is put into their hands. The spirit of inquiry increases, as the means which are to awaken it are multiplied. At first, it was impossible to give away books except to a few, and even then, in some instances they were returned. Now they are sought after by men who travel great distances to solicit them in person. Nor is it uncertain whether with vigorous exertions the demand can be supplied. The capability of a single press, worked under many disadvantages decides the question.

For several months Mr. Bennett was alone,—in a climate uncongenial,—and he has since availed himself of but two native pressmen, and

a Swede, yet he has published, by estimation, at least two hundred thousand tracts.

The price, moreover, at which the work can be executed, places it within the reach of ordinary means. Had the expense been double in that country to what it is in this, where every facility for printing is enjoyed, no one should have been surprised. But it is ascertained that Tracts can be published there at the rate of eight pages to the cent, or 800 pages to the dollar; therefore, within one fifth of the standard rate at which they were issued for years at the best depositories in this country. It is further calculated, that with additional presses in operation a reduction may be made from the estimate above, and bring the issues there, to correspond with the issues here.

From such an accession of strength as is now promised, the best results may be anticipated. The thousands who ask for light from Ya-Mergni, Tavoy, and the entire kingdoms of Burmah and Siam, will receive it. The sacred scriptures, so long desired in Burman, will be sent forth. The power of issuing new translations of the word, as in Talieng or other languages, will be possessed, and we may hope, in a few years, those vast regions of darkness will be filled with the knowledge and glory of God.

The parts of the New Testament already issued at Maulmein, are the Gospels of Matthew and John, Acts of the Apostles, Epistles to the Ephesians and Hebrews, two of John's Epistles, and Jude. Of some of these, there have been successive editions. A small addition has been made to the list of tracts as reported the last year. Four of the principle tracts have been translated, and forwarded to the Board, which appear to be admirably adapted to the state of the people for whom they were prepared.

#### TAVOY.

The events at this station are of a highly interesting character. It has suffered by the afflictions and necessary absence of its missionaries, but has nevertheless experienced an unequalled accession to the church. Mr. and Mrs. Boardman resided here without any American associates from 1828, and labored, as we have reason to think, with unvarying faithfulness. As the result, a number of Karens were turned to God, and a wide spread spirit of inquiry awakened in that interesting people. In this state of things, the health of Mr. and Mrs. Boardman failed, and while the Karens were finding their way to them from numerous villages, to ask what they should do to be saved, both were obliged to retire. The parting scene was truly affecting. The anxious inquirers were loth to part with those, to whom they looked for direction in the path to heaven, and in return, the teachers were as loth to leave. Duty, however, was imperative, and all acquiesced.

What occurred in their absence is worthy of particular notice, since it serves to illustrate the character of the converts, and the faithfulness of God to his missionary servants, whom he will not suffer in any wise to lose their reward. We have seen the native christians at other stations exhibiting a zeal and intrepidity in labors for the salvation of their countrymen, scarcely to be expected especially in the absence of their more experienced leaders. The same spirit was exemplified by those at Tavoy. "Their manner," says Mrs. Boardman "has been such as to remind us forcibly of what we read respecting the Apostles and primitive christians. The chief, Moug So, and Moug Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers."

Such a course of means, steadily pursued, served to water the seed sown, and cause it to vegetate and spring up, and bear the harvest which Mr. B. on his return, was allowed to gather in.

It was not till December 1830, after an absence of seven months, that he resumed his labors, and then under the pressure of great weakness. He took with him Ko-Ing, an ordained preacher, and Ko-Thah-byoo. No sooner had he reached Tavoy, than his faithful Karens gathered about him from the country, bringing with them many who gave evidence of true conversion to God, and wished for baptism. Successive days were spent in a scrupulous examination of the candidates, and in the course of six weeks the best satisfaction was obtained of *twenty three*, who were admitted to the rite. While Mr. B. was filled with joy in beholding such trophies of Redeeming love, intelligence was brought, that a far greater number in remote villages which he had formerly visited, had obtained like precious faith, and were desirous to give the same proof of their attachment to Christ, but were unable to come to town. On receiving this information, together with an urgent request that he would without delay come to them, he consented, though he was at the time so exhausted by sickness as to be unable to ride or walk. A zayat was prepared for him at a distance of three days journey, and every thing was made ready for him to commence the undertaking. It was at this juncture, so interesting and important, that Mr. Mason arrived. Nothing could be more in time, if we consider all the circumstances which followed.—Nothing could be more refreshing to Mr. Boardman than the countenance of a brother, sinking as he was under accumulated weakness, and with so great a work just before him—a brother with whom he might entrust those sheep in the wilderness, for whom he had cherished so great solicitude, and from whom it was plain he must soon be taken. Nothing could have been more seasonable to Mrs. Boardman, about as she was to be bereft of her husband, and left a solitary widow, without a single missionary associate.

Mr. Mason, on first seeing the emaciated form of Mr. Boardman, hesitated respecting his contemplated journey, but when he perceived the ardor of his soul, and how much his heart was set on accomplishing the work proposed, he forebore all objections, and resolved to accompany him. On the 31st of January, 1831, they started, Mrs. B. in company, and Mr. B. borne on a cot.

After three days they reached the place, without any very sensible exhaustion. "During our stay, however," says Mr. Mason, "he so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated—I want to see the work of the Lord go on.' 'Wednesday morning, it was apparent," says Mr. Mason, "that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return. Accordingly a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence *thirty four* individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done, and said 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' The day but one after, while on the boat that was to bear him to Tavoy, he took his upward flight."

Of this faithful missionary, much ought to be said; but the honor which God put upon him, infinitely outweighs all commendation of ours. His death resembles a triumph. He fell, but it was at his post and in

the arms of victory. His name will be cherished by Karens as the instrument of introducing to them the christian salvation, and will be transmitted to coming generations. Mr. Mason returned with the bereaved family of our brother, and took upon himself the responsibility of the station, which, aided by the native preachers, he has fully sustained. Fifteen candidates have since been examined and received to baptism. The church consists of eighty nine members, spread through nine different villages, diffusing as extensively as their influence goes, the savor of a pure and undefiled religion.

## SCHOOLS.

All the missionaries unite in opinion as to the importance of boarding and district schools; and at their respective stations, they have given such attention to establish and superintend them, as their other duties would allow. Being few in number, however, and seldom more than one family at a station, till the recent recruits arrived, they could not accomplish their benevolent wishes. They would commence schools, and perhaps from sickness or other disabilities, be obliged to reduce or relinquish them. This has been the case, both at Maulmein and Tavoy. At the former, various modifications have occurred in the boarding school at different times; but at the last date, through the assistance of Mrs. Bennett and Mrs. Kincaid, though Mrs. Wade was necessarily absent from sickness, it was assuming a permanent character. As the same causes which have heretofore affected it, are not likely to recur, now that there is such an accession of numbers to the station, we shall hope to be favored with regular reports of its progress and success. The oldest female pupil, not before a member of the church, has recently experienced religion and has been baptized. The Karen school, established above Maulmein, on the river, is taught by Moug-Doot, and as he and his wife are both pious, they may be expected to exert the best influence, not only on the children, but on the parents.

The state of the Tavoy schools, together with the changes which have occurred from sickness and other causes, will be best described in the language of Mrs. Boardman. In a letter on the subject, dated April 29th, 1831, she says: "It is just three years since our removal to Tavoy, during which time we have been entirely alone; the station has been twice broken up and labors suspended; once for three months, and afterwards for six, besides frequent excursions among the Karen mountains and Tavoy villages. In addition to this, for two years, I scarcely knew what it was to have a well day, and was several times brought very low; and during the last year, a disease has been preying upon my husband, the mournful result of which you already know. Under these circumstances, it could not reasonably be expected much would be done in the way of schools. It is the opinion of all the members of the mission, that this department of missionary labor, cannot be conducted with much success without constant and undivided attention. Still we have tried to do something, and till my beloved partner's health was impaired, we had a flourishing boys' school, averaging from twenty to thirty. Our removal to Maulmein, nearly broke it up, and when we returned to Tavoy, Mr. Boardman's health prevented his doing what would otherwise have been attempted. Besides, our house was continually thronged with inquiring Karens, whose instruction occupied my time. Mr. and Mrs. Mason arrived on the 11th, and have taken charge of the scholars, excepting an hour in the morning, when they come to my room for worship, and at noon they assemble in the hall, and spend an hour in reading the scriptures and in religious discourse. This is an interesting exercise to myself, and I think profitable to them,

as they are required to repeat what they can remember of the reading lesson, and are allowed to make any remarks, or ask what questions they like in reference to the subject. We sometimes have Karens and other persons present, so that the benefit is not confined to the scholars exclusively.

"The girls' day school was recommenced the 22d of last month, with five scholars, and has increased to twenty.\* The pupils are taught by the same woman who had charge of them formerly. They are required to spend an hour with me every day, and to attend worship on Lord's days. The flourishing state of this school encourages the most sanguine hope, that we shall be able to establish others during the rainy season, when my time will be less occupied with the Karen females.

Ko-Thah-byoo, the Karen preacher, has a mixed school in the wilderness, composed of adults and children, male and female. He arrived yesterday, with five of his scholars, who appear to have made very good progress. Two of them are sisters, who, with their mother, were baptized four months ago. Another of his scholars is a fine girl, about twelve years old, who has for some time past given evidence of piety, and has now come to ask for baptism. There is also with us a young woman, a sister to one of the disciples, who has learnt to read by means of the instruction she could get from Burman travellers, who sometimes pass the night at her home in the wilderness. The Karens throughout the province, believers and unbelievers, are exceedingly anxious to have their children taught to read."

#### MISSIONARIES UNDER APPOINTMENT.

Besides Mr. Hancock, already mentioned, Rev. Nathan Brown and Rev. Thomas Simons are expected to sail for Burmah the present season. The latter was ordained at Augusta, Geo. on the 18th of December, 1831, under circumstances every way interesting, and an impulse was given to the missionary cause in that section of our country which we trust will continue long. Mr. Simons has since been travelling in South Carolina and Georgia, and has received many tokens of the approbation of our esteemed brethren. Mr. Brown has been spending the past winter at Newton, (Mass.) and it is expected he will soon be set apart to the great work to which he has devoted himself.

The Board has also received proposals from no less than five brethren, whose course of theological education, it is supposed will justify their departure from this country in little more than one year.

It may be proper here to state, for the information of the public, that some other worthy brethren have offered their services, and would gladly have been accepted by the Board, had the state of their families allowed. It is a circumstance not generally known, that missionaries find it difficult to make such provision for the education of their children in Burmah, as to be satisfied to keep them there; and hence those parents who have surviving children, have expressed solicitude and a desire to send them to this country. What course they will finally adopt, we cannot say. The Board have made no provision for an exigency of this sort, but with this fact before them, they did not feel at liberty to encourage families, having several children, to go out. The same objection does not exist in reference to stations in this country, and for which the Board would gratefully receive a proffer of assistance from well qualified brethren.

---

\* Letters of a later date inform us, that the male and female departments together, had increased to sixty, and pupils in the other schools to the number of forty.



## LIBERIA.

Though we are unable to report the appointment of any Missionaries to this important field since the lamented death of Mr. and Mrs. Skinner, it is our happiness to say that the good work of God has nevertheless prospered, and a healthy religious influence pervaded the Colony. A letter from Mr. C. N. Waring, one of the pastors of the Baptist Church in Monrovia, furnishes the following particulars: "Since Captain S. was with us, there have been nearly one hundred added to our Church. The work began in June, 1830, in Monrovia, and lasted till the early part of 1831. It then extended to Caldwell and Carey Town, a settlement of recaptured Africans. Among the latter it has continued ever since, so that they make up the largest number that has been added to the church, and they seem fully to adorn the christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's day, and twice in the week for prayer. We have appointed one of the most intelligent among them, to take the oversight of them, and to exhort them when none of the preachers are there from Monrovia. Monrovia may be said to be a christian community; there is scarcely a family in it that some one or the whole do not possess religion. We are about to build us a new Meeting-house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner-stone is to be laid on the fourth of next month. It is to be forty by thirty-four feet, and built of stone."

The Board have not, in consideration of what was doing without them, slackened their efforts, but have carried on a correspondence with individuals in various parts of our country where a prospect offered of obtaining suitable missionaries. They regret to state that they have not yet succeeded in engaging any one, though all have not been heard from who were addressed.

## INDIAN DEPARTMENT.

## CAREY STATION.

The removal which it was hoped would be brought about at this station did not take place, and Mr. and Mrs. Simerwell are still there. Finding they were likely to remain for an indefinite time, they made arrangements to continue the school, and employed Luther Rice, a native Indian and lately a resident at Hamilton, N. Y. to teach it. The number of boarding scholars averages probably ten, but any of the Indian children in the vicinity of the school are at liberty to attend. Whether the government will provide for the removal of the Puttawatomes the present season, is uncertain, but we think there can be little doubt of their intention to do so. Whenever that event takes place, the station will be relinquished, of course, and it may be before that time.

In connexion with the history of this Station, may be mentioned the lamented death of the Rev. George Kalloch. He was accepted by the Board, nearly a year ago, as a missionary to the Indians, and looked forward to the time when he should enter on the duties of his appointment, with delight. The opening which was anticipated for him west of the Mississippi, did not present itself in season, and he was instructed to join the mission at Carey, and there await the direction of Providence. Preparations were commenced for his departure, and the time was fixed for setting him apart by solemn prayer and other appropriate services; but before the day arrived, he was seized by a fever, from which he never recovered. He died at Charlestown, Mass. on the 16th of

November 1831. This painful event was deeply regretted by the Board, who thought they perceived in Mr. Kalloch those qualifications which they have so ardently desired in their missionaries to the Indians. They are convinced, if the ends they have in view are accomplished, intelligence must be associated with piety, in the men whom they employ. An opinion more erroneous is seldom indulged, than, that any man, however ordinary his attainments, is competent to teach the Indians.

THOMAS.

This station is situated among the Ottawas, on Grand river, of Lake Michigan, in Michigan Territory; and is under the superintendence of Mr. Leonard Slater. For some time, Mr. Jotham Meeker was associated with Mr. Slater, but during the last year, he deemed it his duty to retire, and is at present among the Creeks, west of the Mississippi.

The mission school at Thomas, is committed to the care of Mr. Ramsay D. Potts, and has been alternately kept on the mission premises, and at a village about one mile distant. This measure afforded accommodation to children out of the mission family, and has probably contributed to bring under instruction, some who would otherwise have grown up without it.

Mr. Slater has devoted himself principally to evangelical labors, and no doubt with advantage to the Indians. He has acquired their language, and can address them without an interpreter. His custom is to spend a part of every week at their lodges, and press on their attention the subject of personal religion. Finding but little encouragement, the members of the mission family, early in the present year, resolved to set apart a day for fasting and special prayer. In accordance with this purpose, they met, January 13th, and at the close of the day, found, to their inexpressible joy, that they had not sought the Lord in vain. A hired man, who lived in the family, was the first to discover the deep conviction of his soul, that as a sinner he was lost. After him several of the Indian children, members of the mission school, and finally one of the chiefs, became much distressed. Four only had given evidence of a hope in Christ, at the date of our last intelligence, but the prospect of a considerable work was no way diminished. This exhibition of mercy to the perishing Indians, is the more cheering, from the fact, that all previous efforts for their salvation, had proved nearly fruitless. It reflects, at the same time, great honor upon prayer, and teaches the absolute dependance of means on the blessing of God. It shows that no faithful servant of Jehovah should labor in despondency, while he executes the duties of his situation in the spirit of prayer.

SAULT DE ST. MARIE.

This station is in Michigan Territory, and is under the superintendence of Rev. Abel Bingham—Mr. Tanner, interpreter—Miss Macomber, school teacher—Miss Rice, assistant to Mrs. Bingham.

The school has received every attention calculated to render it useful, and besides the children boarded in the mission family, has been attended by many from the neighborhood. The average number of scholars is from forty to sixty. After conducting them through the week in their ordinary studies, Miss Macomber has regularly met them at suitable hours on the sabbath, to teach them the great truths of religion. In this service, she is aided by two ladies from the fort, Mrs. Hurlburt and Mrs. James, who are happily qualified for the undertaking.

The labors of Mr. Bingham have been almost wholly of an evangelical character, and divided between the Indian and white population. To the former, their value has been greatly enhanced by the interpreting

of Mr. Tanner, who is pious, and enters into the spirit of every address. A translation of a part of the New Testament into Chippewa by Dr. James, has also been useful, and should it be printed, will doubtless prove a blessing to the tribe.

In December, it became apparent, that the word preached was taking effect, and a more than ordinary interest was felt in the subject of religion. The number of hearers increased, and anxious inquirers often tarried for prayer and conversation, after the assemblies were dismissed. In a little time, the work spread into the garrison, and several of the soldiers became hopefully pious. Still more were asking, "what shall we do to be saved?" Of the converts, few had made an open profession of religion at the date of Mr. Bingham's last letter. Five had submitted to baptism, and united with the church, which now consists of twelve members, and others were expected soon to come forward.

This station has the advantage of affording its missionary frequent opportunities for giving religious instruction to natives from the interior. It so occurred the last winter, that a Tequemenon Chief and his daughter were detained at the place for several weeks, during which time it was hoped that she became savingly acquainted with the truth.

The temperance measures of Mr. Bingham have been very successful. Nearly all the inhabitants of the place are united in them, and partake in the general benefit.

#### VALLEY TOWNS.

This station is on the Hiwassee river, within the limits of North Carolina, and is under the care of the Rev. Evan Jones. The report from the station a year ago was of the most animating character, and it will be perceived, by what we have to communicate, that it has lost none of its interest since. In a letter dated May 11th, Mr. Jones observes. "I feel abased and astonished at the goodness and mercy which the Lord is manifesting to us at this place. But God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. He hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty,—that no flesh should glory in his presence! These sayings are signally verified at this station. By the very feeblest instrumentality, the Lord is revealing the wonders of his grace. The work moves on with a steady pace. Every portion of labor which we are enabled to apply to this interesting field, surprises us by a speedy increase. Brethren John Wickliffe and Dsulawe, are become very useful; and considering their slender opportunities for obtaining information, they are making very encouraging improvement. I believe the Lord is deepening as well as widening his work among the Cherokees, and think the growth in grace and the knowledge of the Saviour, is as apparent among the professors, as the addition to their numbers.

In June following, Mr. Jones adds, "The members of the church who live at a distance, are become so numerous, that it is scarcely possible for all to attend at one place at communion season. For the accommodation of those who were thus circumstanced, we appointed a sacramental meeting for last sabbath, and the Saturday before at Deshdsee, about 18 or 20 miles from hence; situated in the beautiful valley, which gives the name of Valley Towns to this part of the nation. Our brethren erected a convenient shelter for the occasion, covered with boards and railed round, except two door-ways. They also cleared a place at the side of the Valley river, to go down to baptize, and for the congregation to view the administration of the ordinance. During the preaching, by brother John Wickliffe and myself, much seriousness pre-

vailed, and especially in the last prayer, when many seemed greatly affected. After a short interval, we assembled and proceeded to the river. Great solemnity prevailed among the spectators, and many appeared deeply interested, while the six candidates, three males and three females, were baptized as disciples of the Lord Jesus. The whole congregation returned to view for the first time, in this Valley, the light beaming from the emblems of the great atoning sacrifice, and chasing the darkness of unknown ages. At the conclusion of the service, I perceived many persons in the congregation greatly affected. Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Saviour. The mourning penitents were of all ages, from eight or nine to upwards of eighty years of age."

Among the subjects of this extensive work, were three of Mr. Jones' children, so that in delineating the emotions of parents, he describes his own. There seemed to be but little abatement in the spirit of conviction which prevailed until fall. From that time the correspondence has been less frequent, and no baptisms are mentioned after November, till March, when thirteen full Indians were admitted to the sacred rite.

The church embraces, in its fellowship, one hundred and two members, ninety-one of whom are Cherokees.

The converts exhibit characteristics of decided piety. Two of them, John Wickliffe and Dsulawe, have been approved as teachers, and spend much of their time in the service of the Board. Their labors, together with those of private brethren, have contributed materially to the extension of the revival.

The boarding school is in a prosperous state, and usually contains twenty scholars.

#### HICKORY LOG.

In July last, the Board received notice, through its venerable President, that the Cherokees in the vicinity of Hickory Log, to the number of about eighty families, were contemplating a removal to Arkansas, or west of it, provided their beloved missionary, the Rev. Duncan O'Briant, might be allowed to accompany them. To this, of course, there was no objection, if the removal of Mr. O'B. could be brought about, without charge to our funds.

That this could be done, it was thought there was little or no doubt, and consequently measures were taken to bring the school in its existing location to a close, early in November, and prepare for a removal.

The account of the station from its origin, as then submitted by Mr. O'Briant, the superintendent, and the Rev. Littleton Meeks, who had for years examined it quarterly, will furnish satisfactory evidence of the beneficial results of missionary labor.

"This school," say the brethren, "commenced its operation, April 30th, 1821, at the Tins-a-wattee Town, in the Cherokee nation, under the patronage of the American Baptist Board for Foreign Missions. Since its establishment, about two hundred children have attended to receive instruction, the greater part of whom have been enabled to read the word of life, and to write a fair hand, and some have been made acquainted with arithmetic. Some of the scholars embraced religion while at the school, and a regular Baptist Church was organized, which embraces thirty-four members. Besides this, there has been a general improvement among the natives, in morals, agriculture and housewifery. This church, which is under the pastoral care of

brother O'Briant, now stands dismissed from the Association, to remove to Arkansas." A public meeting was held on this interesting occasion, and a sermon delivered by Rev. Mr. Meeks, to a deeply affected audience, from Matthew xx. 4. at the close of which Rev. Mr. O'Briant, family and flock, came forward, and were commended to God in fervent prayer.

#### TONAWANDA, (N. Y.)

The following is a report of the Executive Committee of the New York Missionary Convention on Indian reform, by their Secretary, the Rev. C. G. Carpenter.

"The native church and school at Tonawanda, are in a pleasant and prosperous state. The lives, and with one exception the health, of the whole missionary family have been preserved. The teacher's are happy in their employment. The scholars make excellent proficiency in their different branches, and in general are submissive; the present number is thirty, and there is a good prospect of considerable increase.

"The Church has lately had an accession of ten, three of whom are intelligent young men, and influential in the tribe. The members appear to grow in grace and in the knowledge of Jesus Christ; they enjoy good harmony, and have formed a temperance society on the plan of entire abstinence.

"Measures are in progress to obtain good Mechanics, who will feel an interest in the welfare of the Station, and who will be able not only to supply the station with articles in their respective branches, but also to assist the boys in acquiring such trades as will afford them profitable and useful employment.

"The amount expended the past year is \$1431,45, the largest portion of which was collected expressly for this object. Such has been the fostering care of Divine Providence over this station, as to demand profound gratitude and praise. In view of which we feel encouraged, believing there are still greater blessings in store for this benighted people."

#### SHAWNEE MISSION.

Mr. Johnston Lykins, who was long associated with Mr. McCoy, at the Carey Station, has accepted an appointment by the Board to labor among the Shawnees, within the limits of Missouri, where he arrived with his family on the 7th of July. At the date of our last intelligence from him, he had not been there a sufficient time to ascertain accurately the prospects of the situation. He had communicated to the Chiefs and the principal people individually, the object of his coming, but the desolating prevalence of the small pox, prevented a public meeting of the Indians. "Till the malady subsides," he says "my labors must be confined to private visiting, but in this way I hope to do something towards the promotion of that cause which we so ardently desire to see successful.

#### MISSION TO THE CREEKS.

For the last year, Mr. John Davis, a native Creek, has devoted himself to labors for the benefit of his countrymen west of the Mississippi, under the patronage of the Board. He was among the converts during the ministry of Rev. Lee Compere, at Withington, and commended himself to the affection and confidence of his pastor, who encouraged him to address the people of his tribe, on the great subject of religion. Believing that he could be most useful where he now is, he removed thither, and has continued to give evidence, that he is actuated by the

genuine spirit of missions, which is no other than the spirit of the Gospel. He preaches at four different places at stated times—visits and converses with the Indians at their homes, and three days in a week teaches a school for the benefit of children. No doubt can exist, that this system, faithfully pursued, will be productive of much good. Whenever the Board shall enlarge its operations in that country, which we trust will be soon, Mr. Davis will be found a most useful auxiliary.

#### MISSIONARY PROSPECTS.

From the preceding Report, it appears, that we have in Burmah fourteen Missionaries, seven males, and seven females. Three other brethren and two sisters are now ready to embark to join them. Five brethren, whose preparatory studies are expected to terminate next spring, have offered their services to the Board, and will doubtless be accepted to sail immediately on the completion of their course. These together will constitute an effective force of more than twenty laborers in that interesting field. Such an addition has been called for in the language of earnest importunity by missionaries on the ground, and we rejoice to say, that the general sentiment among us is in perfect accordance with it. Individual and collective bodies of Christians have come forward more extensively, and with greater liberality, than on any former occasion, to sustain the object. Churches and auxiliary Societies in many instances, have more than doubled their usual subscriptions. It would afford us pleasure to record particulars in illustration of this remark, were it proper in this place, but it will be unnecessary to do more than refer to the Treasurer's Report.

In the great work of publishing the Scriptures in Burman, the American Bible Society proffer their assistance. With a liberality worthy of their Christian Institution, the Directors have recently appropriated Five Thousand Dollars to our use. In a similar spirit of fraternal benevolence, the Executive Committee of the American Tract Society have resolved to expend a thousand dollars in the printing and distribution of Burman Tracts, under the direction of this Board.

#### RELIGIOUS PUBLICATIONS.

We consider it an auspicious circumstance, that the Periodical Journals of the denomination are in the hands of enlightened and liberal minded men. The influence which they exert is not to be calculated, while the character of them, is such as the friends of Evangelical enterprise wish it to be. It is only necessary to increase their circulation, to promote a spirit of piety and concentrated action in all the churches.

The American Baptist Magazine claims a place among the worthy publications of the-day, while its missionary department being made up from the official papers of the Board, will always embody whatever of interest they contain. The memoir of Mrs. Judson continues to be an object of favour—20,000 copies have been struck off by the publishers, but the demand is not yet satisfied.

#### STATE OF THE TREASURY.

The extraordinary efforts made by the friends of the Burman Mission, have brought into the Treasury a larger amount than usual, and produced for the time a surplus balance. This however is not to be regarded, as exhibiting a just view of the comparative income and expenditures of the Board.

It will be perceived, on a slight survey of the increase of laborers in India, and the extensive operations of the printing establishment, that

our expenses in that country exceed, by several hundred per cent., the former rate, and had our remittances been made as heretofore to meet them, probably nothing would have remained of the receipts of the year. But owing to a difference in the mode of remitting funds, a temporary accumulation has occurred in the Treasurer's hands. The increased income of the past year, has in fact been only sufficient to cover the increased expenditures, and if the proposed plans of enlargement are to be carried into effect, the revenue of the Convention must be proportionally augmented.

The Board cannot allow the present service to close, without a respectful tribute to the memory of the great and good man, who has presided over the deliberations of the General Convention for nine years. As a member of their own body, the Board always found Dr. Semple a faithful coadjutor. He was judicious in counsel, affectionate in intercourse, and resolute in action. His removal has occasioned a breach, which all the friends of evangelical religion will deplore, but none so sincerely as those who knew him best. Long may his memory be cherished by us, and his example of christian meekness and charity, shed its influence on our deliberative assemblies.—

On behalf of the Board,

*Lucius Bolles Cor. Sec.*

#### AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

A Convention, consisting of more than 100 ministers, beside other brethren, was held in Mulberry St. Meeting-house on Friday, during a recess of the "*General Convention*," April 27, 1832, to consider the expediency of forming a Society under the above title.

The Hon. Thomas Stocks, of Georgia, was called to the chair, and Rev. Dr. Kendrick, of Hamilton, N. Y. was appointed scribe; Rev. Wm. R. Williams, of New York, his assistant.

After a few discussions, and full developement of views, it was unanimously resolved, to proceed to organize such a Society to aid in spreading the kingdom of Christ "*in North America*."

A constitution, which had been prepared by a provisional Committee, was produced, and, after various emendations, adopted article by article.

Societies agreeing to pay over their surplus funds, are made auxiliary and their officers are ex-officio managers of this Society. Resting thus for its support, and subject to the control of the whole Denomination, it is hoped a wide and durable interest will be created, and great efforts made. The seat of the Society will be the city of New York, where there are already many brethren, who feel a special concern in this great object.

#### ORDINATION OF MR. LEWIS.

On Monday evening, May 17th, in the McDougal Street Meeting-house, New York, Mr. David Lewis was set apart to the work of the gospel ministry with special reference to missionary labor among the Indians. The exercises of the evening were unusually solemn and interesting, the congregation large and attentive, and an anxiety awakened for the heathen in the bosoms of many persons who had previously felt but little interest in the cause of Missions.

He is expected to settle among the Choctaws west of the Mississippi, in the employ of the Baptist General Convention, and with his wife and child left New York for the place of destination, May 25th. They will be followed, we trust, by the prayers of christians, that the Lord will make them a great blessing to the aborigines of our country.

## EXTRACTS FROM REV. MR. JUDSON'S JOURNAL.

*Maulmein, Aug. 17, 1831.*

Since I left this place a year ago last April, nine persons have been received into the native church by baptism, (besides fourteen Karens,) most of them relatives of persons previously baptized; but Moug Onk-mu, a Talieng, and Moug Shway-moug, a Burmese, are not of that description, and are both very promising characters. To-day were added Mah Ike and Mah Kau-mee, mother of Sarah Wayland formerly a most abusive, wicked woman, but now entirely changed; the former, is outrageously opposed by a large circle of connexions, and on that account enabled to give bright evidence of sincerity.

*August 24th.* We have just opened a school for teaching adults to read. Five scholars are engaged, two of them members of the church.

*Wadesville, Sept. 11th.* At this place, destitute of a name, where Br. Wade baptized the first Karens, I arrived on the 5th, four days journey from Maulmein, up the Dah-gyaing river. Moug Doot has been stationed here three months, and endeavored to do a little good among the natives, though in the Talieng language only, which some of them understand. I have seen most of the converts. They appear pretty well. Tou-nah is my interpreter, the first baptized, an intelligent christian, and competent to the work. Eight more have this day been added to the church.

*Sept 12th.* I removed a few miles to accomodate some who could not visit me at the other place, and have here baptized five more. There are many inquirers, and some decided opposition.

*Sept. 17th.* Having left the Dah-gyaing, I ascended another branch called the Laing-bwai, hearing that there were several disposed to embrace the christian religion, through the preaching of Ko-Myat-Kyan and Moug Zoothy, who have visited these parts; but soon after

my arrival I was taken with the jungle fever, and rendered unable to do much. Nine however, from two different villages, have been examined and baptized. To-day, finding myself hourly getting worse, I was obliged, most reluctantly, to leave the field.

*Sept. 27th.* Am just recovering from the fever, and able to record my gratitude to God for his sparing mercy, and to brother and sister Bennet and my attending physician, Dr. Richardson, for their kind attentions and care, by means of which, another span is added to my forfeited life. Renewedly would I devote it, whether longer or shorter, to the service of my God and Saviour.

*Sept. 28th.* Three of the Karens whom I had selected from all the baptized, namely: Tou-nah, Pannah and Chet-thir, have arrived with their wives and children, and one girl from another family, fifteen souls in all. It is our intention to place the men in the adult school, and qualify them to read and interpret the scriptures to their countrymen. In the mean time the families will be acquiring a little civilization and christian knowledge, which will render them useful, when they return to their native wilds. The plan will involve some expense, as they must of course, be supported while at school. Each family will require six or seven rupees per month. But I know of no way in which a little money can be laid out to greater advantage, for the promotion of the cause of truth among this people.

*Oct. 8th.* Yesterday morning we had the happiness of seeing brother and sister Wade safe returned. They remained at Kyouk Phyou two months and then took passage in a steam-vessel which touched at that place, on her way from Bengal to the southern ports.

At first they thought of proceeding to Tavoy, but having ascertained that the vessel would touch



at Mergui only, we all concluded, that it was advisable for them to visit that place in hope that a residence there a few months will completely restore sister Wade's health, and through the divine blessing issue in the establishment of a church in that region.

With a view to the latter object we are writing to Tavoy, requesting that Ko Ing, who was originally destined to Mergui, his native place, may immediately proceed thither. Brother and sister Wade leave early to-morrow morning in order to rejoin the vessel at Amherst.

Oct. 23d. We baptized Mounz Zali, a pure Burman from that favored district below Ava which is blest with a genuine impression in stone of the foot of Gaudama! He has been considering the christian religion about two years, being married to a Talieng woman in this neighborhood, who is a christian.

The opposition in this place was never more steady and strong. The Priests have all taken a most decided stand; and the people seem to have resolved to stand or fall with their priests. When any person is known to be considering the new religion, all his relations and acquaintance rise en masse.

Nov. 6th. The school mentioned above does well. It contains about twenty persons, men, women and children. Most of them are professors of religion; six are Karens, the rest are inhabitants of Maulmein. Some of them are boarded in whole, some in part, and some board themselves.

To-day, the hundredth member was added to the European church under the care of brother Kincaid, all baptized by him except the first fifteen.

In the printing office, brother Bennet has just completed a new edition of the Septenary, or seven Manuals, and of the Epistles of John and of Paul to the Ephesians; also first edition of brother Boardman's ship of grace, and brother Wade's Awakener, a work which he wrote during his late sojourn at Kyouk Phyo, and which bids fair to be deserving of its title. We intended to have printed a copy of ten thousand. But having concluded that brother Bennet must go to Bengal to rectify the Burman types, we must content ourselves with three thousand; as the ship in which he takes his passage is about leaving I close this article to be forwarded by him.

*Account of Monies received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from April 20th, to May 20th, 1832.*

From the Vermont Baptist State Convention, per John Conant, Esq. Treasurer, contributed as follows,

By Baptist Church in Passunsic village,	- - - - -	106,50
Mr. Daniel Leonard,	- - - - -	10,
Mr. John Gile, by Elder Ide,	- - - - -	3,50
Mr. Joseph Gurnsey, Rochester,	- - - - -	1,
Baptist Church in Plainfield,	- - - - -	5,
Mr. John Billings,	- - - - -	,50
Mr. Elisha Starkweather, East Hadley, L. C.	- - - - -	3,
Rev. Archibald Wait, being a new years' gift for the Burman Mission, from his Church in Rupert,	- - - - -	20,
A string of Gold beads and a necklace, sold in Boston,	- - - - -	5,
		—154,50

"A sister," for printing Tracts in Burmah, per Mr. Thomas O. Lincoln, - - - - - 15,

The York County Baptist Foreign Missionary Society, of the State of Maine Aux. &c. per Rev. Archibald Smith, Treasurer, contributed as follows:

Friends in Sanford, per Rev. Mr. Johnson, - - - - - 13,78

Male Primary Society, Lebanon, per Mr. A. Flanders,	7,81	
Female Primary Society of Same,	2,25	
Church and Society, Parsonfield, per Mr. D. Ricker.	5,46	
Church and Society, Wells,	21,85	
Female Primary Society of same,	20,	
Mr. Palmer Walker,	5,	
Mr. Parker Fall,	2,	
Capt. Ralph Curtis, to educate a Burman boy, to be named Samuel Curtis, being the first payment, the same to be con- tinued annually,	25,	
Church and Society, Great Hill, South Berwick,	8,41	
“ Buxton, per Rev. A. Wilson,	6,	
Church at South Berwick, by Rev. J. Ballard,	27,70	
Church and Society, Acton and Milton, by Rev. C. Emerson, and C. Swasey,	37,10	
“ Kennebunk, by Rev. O. Barron,	12,25	
“ Kennebunkport,	13,55	
“ Capt. Neddock,	13,55	
“ Alfred & Waterborough,	24,	
Mrs. Sally H. Ricker, for Mrs. Boardman, Burmah,	3,	
Miss Mary Ann Emory, Sanford,	50,	
A friend,	1,	
Church at North Berwick,	4,	
by the hand of Rev. J. Ballard.	<u>254,21</u>	
A friend,	1,	
The Missionary and Education Society, connected with the Sturbridge Association, by Col. Phillips,	39,64	
Mr. William Masters of Cumberland, R. I. in full of fifty dls. for printing the Bible in Burmah,	30,	
Miss Martha V. Ball, being the first quarterly payment for the support of a Burman child, under the care of Mrs. Wade, to be called Lydia M. Malcom,	6,25	
Mr. Lincoln Damon of Marshfield, Mass. for the Burman Mission, per Mr. E. Lincoln,	3,	
N. Waterman Jr. Esq. Treasurer of the R. I. Baptist State Convention, for the following purposes,		
For the Burman Mission,	173,	
“ “ Bible,	5,	
“ Indian Mission,	22,	
	<u>200,</u>	
Mr. E. Porter, Pawtucket, R. I. for the Burman Mission, by Rev. R. E. Pattison,	53,	
Virginia Baptist Foreign Missionary Society, per Mr. A. Thomas, Treasurer, by the hand of Rev. J. B. Taylor, to be appropriated as follows,		
For the Burman Mission,	394,33	
Printing the Bible in Burmah,	12,50	
Educating a female Burman child, under the care of Mrs. Wade,	25,75	
Burman Tracts,	5,	
Instruction of Native Females, in Burmah,	38,75	
Educating two Burman children, one to be named, Robert Baylor Semple, the other Nancy Semple, as a mark of respect for the zeal and fidelity manifested by our late lamented Pres- ident, Elder Semple, in behalf of the Mission cause,	60,	
General purposes,	133,67	
	<u>670,</u>	
Catskill and Westkill Missionary Society, N. Y., by Rev. Peter Simonson,	100,	
Baptist Church Gibbonsville and West Troy, by Rev. A. Vaughan, for Burman Mission,	100,	
Ontario Foreign Missionary Soc. N. Y., by Rev. John Blain, Baptist Church Troy, N. Y., for the Burman Mission,	110,	
“ African “	16,	
By Rev. B. M. Hill.	<u>126,</u>	
H. and A. White, for the Bur. Miss., by Rev. B. M. Hill,	2,	

Baptist General Tract Soc., by Rev. I. M. Allen, Agent,		
For publishing Tracts in Burmah, - - -		235,25
Printing the Bible in Burmah, being the second annual pay- ment from Rev. R. C. Mallary, - - -		10,
		<hr/> 245,25
From Cayuga N. Y. For. Miss. Soc. by Rev. John Blain,		150,
First Baptist Church, Brooklyn, N. Y. - - -	100,	
Second " " " " - - -	15,	
per Rev. C. C. P. Crosby, For the Burman Mission.		115,
Cincinnati, Enon Baptist Church, by Mr. W. F. Nelson,		81,
The Female Missionary Society of the First Baptist Church Philadelphia, second street, for the education of a Burman boy, to be named Robert B. Semple, - - -	30,	
The Female Karen Education Society, of same, for educating a Karen girl, to be named Georgianna Boardman, - - -	30,	
By Rev. M. J. Rhees.		60,
40 dollars were also contributed by Misses of the Sabbath School connected with the above Church, for Burman Tracts and paid to Rev. Mr. Allen agent Bap. Gen. Tract Soc.		
Mrs. Yourl of New Jersey, by Rev. M. J. Rhees, for the fol- lowing purposes,		
For Burman Tracts, - - -	1,	
" " Mission, - - -	2,	
		<hr/> 3,
Black River Baptist Missionary Society, by Rev. T. A. Warner,		39,71
H. B. Rounds Esq., Treasurer of the Utica Baptist Foreign Missionary Society, by Rev. Z. Eaton, - - -		312,
Also a gold ring and necklace.		
Rev. E. Loomis, having been contributed as follows,		
Baptist Church and Society Boston, Erie county, N. Y. -	10,26	
Oren Sibley, " " " " -	5,	
West Hill, " " " " -	3,25	
Baptist Church and Society Springville, " - - -	10,	
" " of Sardinia N Y. for the Burman Mission,	50,	
Dr. Patterson for same, - - -	50,	
Mrs. Warner and daughters, for same, . . . .	1,41	
		<hr/> 80,42
Also a gold ring and necklace by two individuals of the Sar- dinia Church,		
Rev. James E. Welch of Burlington, N. J. for the Burman Mission,		7,
American Beneficent Society of the district of Columbia, by Rev. Luther Rice, having been contributed as follows,		
For permanent fund of the Cor. Secretary, . . .	57,75	
By Mr. William H. Turpin of Augusta, Geo. for do. . .	10,	
Mr. Godden of Alabama, for the Burman Mission, . . .	10,	
Mrs. Godden of same; one half for Burman Bible, the other for Burman Tracts. . . . .	20,	
Miss Martha Godden, . . . . .	,25	
William W. Snow of Dinwiddie County Vir. for Bur. Miss.	1,	
Mr. Slate, Brunswick County Vir. for same, . . . .	1,	
		<hr/> 100,
Female Burman Education Society, Philadelphia, by Rev. Mr. Ashton, - - - - -		100,
50 ds. of which is to be applied to the education of a boy and girl in Burmah; one to bear the name of William Staught- ton, the other that of Maria Staughton.		
Sundry individuals in second Baptist Church Middlebury, N. Y. for the Burman mission, viz.		
Mr. Peter Caswell, . . . . 10.	Isaac Wilson, . . . .	10,
" S. B. Benedict, . . . . 10,	C. Smith, . . . .	50,
" H. Conger . . . . 10,	Mrs. Rugg, . . . .	1,
" H. Wilson, . . . . 10,	" Carr, . . . .	50,
	By Rev. J. Elliot,	<hr/> 52,
First Baptist Church, Middlebury, . . . . .		8,39
Baptist Church, Warsaw, . . . . .		13,32
Also a string of gold beads,		

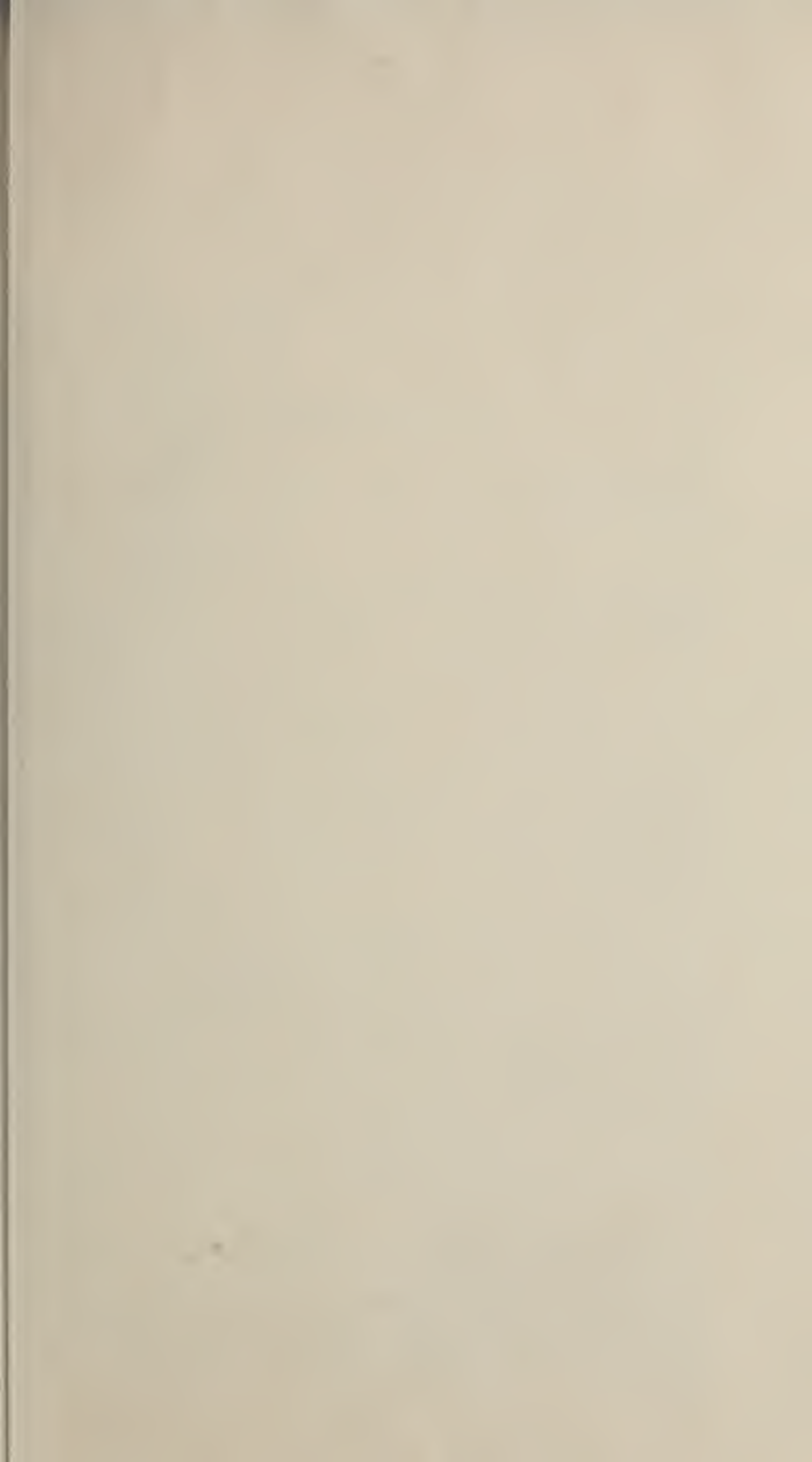
Parishville Church, St. Lawrence Co. . . . .	8,	
By Rev. J. Elliot,		—29,71
Pennsylvania Baptist Missionary Society, contributed as follows,		
Sanson Street Female Missionary Society, per Mrs. Morris,		
for the following purposes, For Burman Missions, 100,		
for Indian do. 70	170,	
Male Missionary Society of the first Baptist Church Phila-		
delphia, per Mr. William Smith, . . . . .	100,	
Elder J. Matthias, . . . . .	5,	
Sundry persons, . . . . .	2,80	
Rev. H. G. Jones for printing the Bible in Burmah, . . . . .	7,	
By Rev. J. S. Dagg,		—281,80
First Bap. Church Cohansey, N. J. by Rev. Henry Smalley,		115,72
Baptist Foreign Missionary Society of Granville, Ohio, by		
Rev. Alien Darrow, . . . . .	100,	
Rev. Daniel Hascall, Treasurer of the Madison N. Y. Foreign		
Missionary Society, Aux. &c. . . . .	850,	
30 dollars of the above is designed for the support of a native		
Female Burman Teacher,		
Baptist Church, Bridgeton, N. J. by Rev. J. C. Harrison,	10,	
East Jersey For. Missionary Society, by Rev. Daniel Dodge,	141,	
N. B. 11 dollars of the above. were collected at the young		
mens' prayer meeting, Samptown,		
Female Juvenile Missionary Society of New Bedford, per Mr.		
Stephen P. Hill, . . . . .	10,	
Female Foreign Missionary Society of the First Baptist Church		
and congregation, Philadelphia, per Rev. W. T. Brantly,	100,	
H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign		
Missionary Society by the hand of A. M. Beebe, Esq. hav-		
ing been contributed by the Whitesborough Female Educa-		
tion Society, for educating children in Mrs. Wade's school,		
Burmah, . . . . .	60,	
From the same, . . . . .	6,75	
A. M. Beebe, Esq. being the proceeds of gold beads, &c. . . . .	5,75	
		—72,50
Monroe N. Y. Baptist Foreign Miss. Soc. per Mr. O. Sage,		400,
Oliver St. For. Miss. Soc. by William Colgate, Esq. Treas.	819,60	
Of the above \$50 were subscribed by Mr. Jasper Corning,		
and \$25 by Mr. G. P. Shipman.		
Oliver St. Female For. Miss. Soc. by Mrs. M. A. Lee, Sec.	500,	
Oliver St. Burman School Society, Aux. &c. for the educa-		
tion of Burman children, . . . . .	100,	
		—1219,60
Male For. Miss. Soc. of the Mulbury St. Baptist Ch. N. Y.	100,	
Female do. do. do. do. do. do. . . . .	100,	
		—200,
Twenty dollars of the above to be appropriated for the edu-		
cation of a Burman boy to be named Archibald Maclay,		
and \$20 for educating a Burman girl to be named Ann H.		
Judson. . . . .		
by Rev. A. Maclay.		
Youth's Missionary Society attached to the South Baptist		
Church and congregation, New York, to aid in educating a		
girl in Burmah, named Sarah Lockwood Sommers, . . . . .	30,	
South Baptist Church, New York, by Rev. C. G. Sommers,	170,	
Female Missionary Society of the same Church, for printing		
Tracts in Burmah, . . . . .	100,	
		—300,
Youths' Missionary Society of the Second Baptist Church,		
Richmond, Va. by bro. Crane, . . . . .	100,	
Louisville, Ken. Baptist Foreign Missionary Society, by		
W. Fitch, Cor. Sec. . . . .	20,	
Baptist Church Great Valley, Penn. by Rev. Leonard Fletcher,	100,	
First Baptist Church, Spruce Street Phila. by Rev. G. B. Perry,	100,	
50 dollars of which is to be applied to the education of two		
Burman children in Burmah, a male and a female, the first		
to bear the name of Gideon B. Perry, the latter that of		
Abby B. Perry,		

Pine Street Baptist Female For. Missionary Society, Providence, R. I. by Rev. P. Church,	55,
First Baptist Church, Hamilton, N. Y. by Dea. J. Olmstead for the Burman Mission,	224,
Utica Bap. For. Miss. Society, per H. B. Rounds Esq. Treas.	500,
Female Baptist For. Mission, Society of Brooklyn, N. Y.	200,
Virginia Missionary Society, as follows :	
From Rev. Jeremiah B. Jeter, Treasurer of the Kilmarnock Missionary Society,	53,50
Also one gold ring,	
Mr. Thomas S. Sydnor Treasurer of Wicomico Miss. Society,	25,
Also a pair of gold knobbs,	—78,50
First Baptist Church, N. Y. per Rev. William Parkinson,	100,
Georgia Baptist State Convention, by Rev. Adiel Sherwood, for the Burman Mission,	1000,
15 dollars of the above, to be appropriated for the support of a female child in one of the schools,	
North Beriah Church, New York, by Rev. D. Dunbar,	100,
Courtland Foreign Missionary Society, N. Y. Aux. &c. per Rev. A. Bennett,	450,
Juvenile For. Miss. Soc. Brooklyn N. Y. by Mrs. S. Crosby,	20,
Sundry persons, Northampton, by Rev. B. Willard, contributed as follows :	
Miss Merab Kellogg, collected from the family on the day of Annual Thanksgiving,	,62
Collected at Monthly Concert for prayer, Middlefield, for the Burman Mission,	26,25
Mr. Samuel Abbott, Hinsdale.	1,
Mrs. Betsey Abbott,	1,
Master Judson Abbott,	,25
A friend, by Mrs. Abbott,	1,
Miss Susan Mercey,	1,
“ Phebe Matthews,	,25
“ Mary Remington,	1,
“ Huldah Remington,	,25
“ Betsey Squire,	,25
“ Mr. John Abbott,	1,
	—33,87
Baptist Church, Hudson N. Y. by Rev. W. Richards,	100,
Rev. A. Wilcox, Salem Conn. for the Burman Mission, having been contributed by two churches to whom he ministers, per Rev. G. F. Davis,	28,
Seneca Baptist Foreign Missionary Association, by brother James McLallen,	122,
Foreign Missionary Society, Cincinnati Ohio, by Mr. W. F. Nelson, forwarded by Mr. J. Denham,	125,13
Rev. Henry Davis, having been collected within the bounds of the Monroe, Ontario and Genesee Associations N. Y. for Foreign Missions,	210,36
A. C. Smith Esq. Treasurer of the General Committee of the Charleston S. C. Association fund,	704,37
Rev. Thomas Simons, Missionary for Burmah. having been collected by him, while on a recent visit to the South, being in addition to the sum of 500 dollars received from him, March 17th.	650,
Forwarded by Rev. B. Manly,	—1354,37
Burlington N. J. Juvenile Missionary Society, for Indian Stations, per Peter Runyon, Esq.	5,
Elder Zelotes Greenell, per Rev. J. C. Murphy of New York,	5,
Pennsylvania Missionary Society, per Rev. Samuel Huggens Treasurer, having been contributed as follows :	
Lower Dublin Female Mite Society,	38,
Holmesburg Female Society for promoting the gospel, toward the education of a Burman child, named David Jones,	12,
Rev. John Boozen, for Burman Tracts,	3,
	— 53,

Mrs. Lydia Sherwood, Conn. per Rev. A. Day, . . . . .	50,
Col. Davis Smith, Forsyth Geo. for the Bur. Mission, . . . . .	6,
Baptist Church Greenwich, Washington county N. Y. by Rev. W. T. Brantly, . . . . .	27,
Northern Baptist Convention N. Y. . . . .	13,50
J. J. Roberts, Brownsborough, Alabama, as one of a proposed fifty, to contribute 50 dollars each, annually, for five years, for the Burman Mission, . . . . .	30,
For plan see Christian Index, of April 28th, 1832,	
Mrs. Nancy Goddén of same place, for same, the other 20 dls. having been paid Rev. L. Rice, . . . . .	10,
	<hr/> 53,50
Rev. Ebenezer Tucker, from the first and second Bap. Churches in Cauaan, Columbia county, for the Bap. Mission in Africa, A friend, being profits on a particular branch of business, for the Burman Mission, . . . . .	7,
A friend, by Rev. Mr. Collier, for the Burman Mission, . . . . .	2,
American Tract Society, being a donation for printing tracts in Burmah, per Rev. W. H. Hallock, Cor. Sec. . . . .	1000,
New Hampshire Baptist State Convention, per Mr. William Gault, Treas. to be appropriated as follows :	
For the Burman Mission, . . . . .	63,26
Printing the Bible in Burmah, . . . . .	81
“ Tracts in Burmah, . . . . .	53
The African Mission at Liberia, . . . . .	6,
General Purposes, . . . . .	229,40
	<hr/> 300,
Mr. James Nickerson, received at N. Y. by the Treasurer, . . . . .	1,50
Received for one ream paper contributed by same, . . . . .	2,50
	<hr/> 4,
The same individual forwarded various articles of clothing and merchandize, with a box for Mr. C. Bennett, all of which including the above, he estimated at 25 dollars, for the support of a Burman female child, Received for several gold necklaces, rings, ear knots &c. the same having been received from sundry persons during the late sitting of the Convention in New York, . . . . .	15,28
Rev. Francis Wayland Senior, Saratoga Springs, for printing the Bible in the Burman language, . . . . .	5,
Mr. Joseph Day of Bradford Mass. by Mr. J. Keely, per Mr. E. Lincoln, . . . . .	2,
Miss Mary Rice, of East Sudbury, . . . . .	5,
“ Jane Smith, . . . . .	1.
For the Bur. Mission, per Rev. Mr. Hall, . . . . .	— 6,
Rev. Samuel Cornelius, of Alexandria, D. C. having been con- tributed as follows :	
By Mrs. Low, being the fourth annual payment for educating an Indian boy, named Abraham Faw, . . . . .	30,
Mrs. Cornelius, for the Burman Mission, . . . . .	10,
Miss Sarah F. Chinn, . . . . .	5,
Mr. Reuben F. Johnson, . . . . .	4,
Collection in the Baptist Church, Alexandria, . . . . .	16,
	<hr/> 65,
Penobscot Baptist Foreign Missionary Society of Maine, Aux. &c. per Mr. Levi Morrill, Treasurer, by the hand of Mr. G. W. Sawyer, . . . . .	131,75
Mr. James Wilson of Worcester Mass. for the purpose of edu- cating a Karen or Burman youth, to be named John Milburn Wilson, by Rev. Mr. Simons. . . . .	50,
	<hr/> \$13,360,47

The greater part of the foregoing sums were received by the Treasurer during the recent sitting of the Convention in the city of New York.

H. LINCOLN, Treasurer.



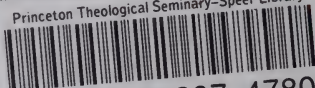
For use in Library only



For use in library only

I-7 v.12  
American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4780